784 since the barley would otherwise be bad for the animal, and when he
778 gives it he should say the bismillah; I was told that these rules owe
834 their origin to the baraka of the barley (Hiaina). When you stroke the back of such an animal you should not do it with your palm but with the outer side of your hand, since the palm may be unclean (ibid.).

● 514 [234] Like sexual uncleanness, excremental impurity is injurious
784 to baraka. A person ought not to sleep inside a mosque, because
778 during sleep he may have a nightly pollution or break wind or make water. If anybody breaks wind in a mosque he kills thereby the angels in it or makes them blind, or at any rate displeases them, and he will himself fall ill or become poor. I have seen men remove their trousers before prayer, since no prayer will be accepted from a person in a state of uncleanness. Nobody is allowed to pray in a place where there are excrements of any other animals but such as are used for food, that is, cattle, sheep, goats, and camels. Urination and evacuation must not take place in the direction of Mecca; in the case of the former the person should have his face turned westward, in the case of the latter north- or south-wards. It is forbidden to do one's needs or urinate in the sea. It is also forbidden to do such things in a river or a pond. He who urinates in water will be struck by a jenn (Hiaina, Ait Sadden) or urinate blood after his death (Ait Waryager).

784 [239] Baraka may be spoiled by contact with the ground and its
778 impurities. The prayer-place of a Muhammadan must be clean;
782 hence a Moor of the better class often carried under his arm a coloured felt-cloth on which he kneels when he says his prayers, or a cloak is for the same purpose spread on the ground. Yet people may pray on the bare ground if the sun is shining on it. Neither the Koran, nor any other book containing the name of God, nor the writing-boards of schoolboys, must be placed on the ground, at any rate if there can be the slightest suspicion about the cleanness of the place; and even where the ground is clean a scribe would not leave on it the book which he consults when he writes a charm, for fear lest some person or animal should walk over it and thereby deprive the writing of its efficacy. A t ebrid loses its power if it falls to the ground. Another written charm may perhaps in similar circumstances retain its efficacy if it is at once put in wheat or barley to be purified, but if anybody has trampled upon it its baraka is irremediably lost (Ait Waryager).

784 [243] Milk and butter are very liable to be injured by the evil
272 eye, witchcraft, or other evil influences, and are therefore in need of many precautions.

776 practices and beliefs it was said that a person who sees meat and is not
264 allowed to taste it gets angry and is therefore attacked by the jnun haunting the meat, and also that the jnun haunting the person may hurt him because they do not get the meat they are longing for. We must not expect very clear ideas with regard to haunted objects; yet both explanations well agree with the fact that some of the customs in question have particular reference to women and children, who are more than others exposed to the attacks of jnun. If a person offers another meat the latter must accept it, even though he does not want to eat it; only an enemy can refuse such an offer, since a refusal would be attended with very serious consequences for the person who offered it—he may even die (Ulad Bu aziz, Andjra, Ait Sadden). But I have also heard that the bas, or evil, will fall upon the person who refuses to accept the meat (Hiaina), or that both parties will have to suffer (Ait Waryager).

776 [280] Excrements of men and of animals which are not used for
514 food are extremely haunted. The Ait Waryager say that there are
753 Jewish jnun in the dung-heap (dazubait, in Arabic zebbala) of the household; and water-closets and drains are favourite abodes of jnun. In this connection some beliefs and practices relating to improper behaviour may be mentioned in addition to those noticed before. When a person does his needs he should cover his head with his hayek or the hood (qobb) of his jellaba, he must look neither right nor left, and if he speaks his children will be qora, that is, affected with ringworm (Fez). If a boy does his needs on the road—nobody but a boy can do such a thing—he will have boils (Ulad Bu aziz); the Ait Waryager say that he must be a bastard (mmis rahram). If a person makes water on the road, the bas enters underneath his nails and and makes them diseased (Andjra) or he will have hangnails (Ait Waryager) or he will be forgetful (Fez).

776 [293] Jnun also haunt the fire and the fire-place (in Arabic
372 l-kanun; in Berber takat or takkat [Sheliha], almssi [Ait Sadden],
513 tahfurt n tmssi [Ait Warain], dagandort [Ait Waryager]). If a person sleeps with his head near the fireplace, he is very liable to be struck by them; some people say that he will never get well again, while according to others he will have a headache or be troubled with bad dreams.

776 [294] To throw out a brand from the fire-place when it is raining
372 makes the angels blind (Hiaina); indeed, fire ought never to be thrown

789 and as a means of influencing the weather in accordance with the
822 principle of homœopathic magic. To have intercourse with a black
755 woman is a cure for back-ache (Garbiya, Ait Waryager, &c.) and gonorrhea (Tangier, &c.). The gall of a black cow is a medicine for leucoma, which is characterised by whiteness of the eye. The milk of a perfectly black she-goat is drunk as a remedy for whooping-cough. Cats which are perfectly black are used for many purposes. In sacrifices to jnun the victims are by preference black. The best of all sacrifices at the Great Feast is that of a ram with black rings round its eyes. The noblest and holiest of all horses is the black horse. There are certain families for whom black is considered a lucky colour.

789 While black is the colour of darkness and gloom, white is the
822 colour of light and brightness, and is therefore regarded as good fal.
585 The benign magic virtue attributed to milk is due not only to its usefulness and taste, but also to its colour, which is often emphasised by the natives themselves. It is partly on account of its whiteness that milk plays such a prominent part in the marriage rites.

[19] Among [20] the Ait Waryager, when the bridegroom is painted with henna, a raw egg is put in the bowl containing the henna, so as to make his life "white".

755 [22] Among the Ait Waryager a person suffering from jaundice
822 who cannot persuade himself to drink his urine as medicine ties a red silk thread through his right earlap. Red is used in witchcraft, and in wedding rites. I have elsewhere suggested that the use of red which is found in the marriage ceremonies of so many countries, is meant to be not only a sign of virginity, but also a means of ensuring defloration.

755 [23] At Fez the itch (hakka) is cured by a bath in the Buhrareb, which carries away the sewage, and jaundice (busffar) by the eating of radishes and lemons and the drinking of a little of one's own urine. Among the Ait Waryager a person who has jaundice (bosaffir) cures it by having a similar drink on three consecutive mornings before breakfast; and a person who in walking knocks his toes against a stone stops at once and makes water on them.

● [514]

777 [26] Pointed and sharp objects are often regarded as ill-omened.
576 Or if you hand to any one a pair of scissors or a knife or a dagger, you should keep the blade in your own hand and offer him the handle (Ait Waryager).